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A GROSS
IMPOSITION

UPON THE PUBLIC

DETECTED:

OR,

Archbishop CRANMER vindicated
from the Charge of Pelagianism.

B E I N G

A brief ANSWER to a Pamphlet entitled

"A Dissertation on the Seventeenth Article

"of the Church of England: Wherein the

"Sentiments of the Compilers, and other

"contemporary Reformers, on the Subject

"of the divine Decrees are fully deduced

"from their own Writings."

In a LETTER to the Dissertator.

Deceiving and being deceived. 2 Tim. iii. 13.

By the Author of PIETAS OXONIENSIS, and of

Mr. afterwards GOLIATH SLAIN. *in R. P. Hill, King*

S H R E W S B U R Y :

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A G R O S S

IMPOSITION DETECTED, &c.

S I R,

YOUR Pamphlet published in the course of the last year at Oxford, intituled, A Treatise on the seventeenth Article of the Church of England, &c. has lately fallen into my hands; in which pamphlet (p. 74) you insinuate that “ the
 “ Author of Goliath Slain is not justifi-
 “ ble in his observation that He (Brad-
 “ ford) would not have written to these
 “ Bishops (Cranmer, Latimer, and Rid-
 “ ley) unless he had been assured that
 “ their sentiments corresponded with his
 “ own ” [in the matter of Election.]

You have further asserted (p. 75) that those three Bishops did not give their sanc-

B tion

tion to Bradford's treatise, [on God's Election and Predestination,] nay, that they plainly refused their sanction to that treatise; and having again affirmed the same thing in the very next page, you draw the following conclusion from your own premises and assertions, viz. "that they
 "amount to a certainty that our article
 "could not be framed upon the principles
 "of Calvin, for if that had been the case,
 "(say you) would not Bradford have
 "urged the article to Cranmer and Ridley by way of *argumentum ad hominem*
 "upon their refusing to give their testimony to his treatise, &c." Here you again take it for granted that they *did* so refuse.

You conclude your piece with declaring at least for the fifth time, "that when
 "Bradford applied to Cranmer, Ridley,
 "and Latimer to give their sanction to it
 "(viz. his book on predestination) these
 "three Bishops refused to sign it, judging no doubt that he had gone too far."

Now

Now as I find by the quotations which you have taken out of Strype's memoirs of Cranmer, that you had that book before you when you compiled your treatise on our seventeenth Article, what am I to think of the above peremptory assertions, or of the writer's integrity, whilst I find that Mr. Strype himself, though of your own sentiments in the point of universal redemption, has the following express words, (which I think must frequently have met your eyes, and which I have already quoted in Goliath Slain in the very page where you say I am not justifiable in my observation) relative to Bradford's treatise in defence of predestination, and the approbation, sanction, and signature given to it by Cranmer, Ridley, and Latimer?

" One thing there now fell out, which
 " caused some disturbance among the pri-
 " soners. Many of them that were under
 " restraint for the profession of the Gos-
 " pel, were such as held free will, tend-

“ing to the derogation of God’s grace,
 “and refused the doctrine of absolute
 “predestination, and original sin, &c.

“Bradford was apprehensive that
 “they might do great harm in the
 “Church, and therefore out of prison
 “wrote a letter to Cranmer, Ridley, and
 “Latimer, the three Chief heads of the
 “reformed (though oppressed) Church in
 “England, to take some cognizance of
 “this matter and to consult with them in
 “remedying it. And with them joined
 “Bishop Ferrar, Rowland Taylor, and
 “John Philpot : this letter, worthy to be
 “read, may be found among the letters
 “of the Martyrs, and transcribed in the
 “Appendix. Upon this occasion Ridley
 “wrote a treatise of God’s Election and
 “Predestination, and Bradford wrote ano-
 “ther upon the same subject, and sent it
 “to those three Fathers in Oxford for
 “their approbation : and THEIRS
 “BEING OBTAINED, the rest

N. B. The contrary seems to appear “ of
from Ridley’s Letter to Bradford. v
members Letters 2 64. compare with p. 473

“ of the eminent Divines, in and about

“ London, were ready to *sign it also.*” p. 357-354

“ I have seen another letter of Brad-
 “ ford to certain of those men, who were
 “ said to hold the error of the Pelagians
 “ and Papists concerning man’s free will,
 “ and were then prisoners with him in
 “ the King’s Bench ; by which letter it
 “ appeared, that Bradford had often re-
 “ sorted to them, and conferred with
 “ them ; and at his own charge and hin-
 “ derance had done them good ; but see-
 “ ing their obstinacy and clamours against
 “ him, he forbore to come at them any
 “ more : but yet wrote letters to them,
 “ and sent them relief. They told him
 “ he was a great slander to the word of
 “ God in respect of his doctrine, in that
 “ he believed and affirmed the salvation
 “ of God’s children to be so certain, that
 “ they should assuredly enjoy the same ;
 “ for they said it hanged partly upon our
 “ perseverance to the end. Bradford said
 “ it hung upon God’s grace in Christ, and

“ not

“ not upon our perseverance in any point,
 “ for then were Grace no Grace.” *Strype's
 Memoirs of Cranmer, Book III. Chap. xlv.
 p. 350.*

Here all you have said relative to Cranmer, Ridley, and Latimer, having testified their disapprobation of Bradford's treatise on God's Election is at once overturned by that very Author which you yourself have quoted; But not to dwell on this point at present, I proceed to observe that another most infallible proof given us by the same Author, that Cranmer was firmly grounded in the doctrine of absolute predestination, may be gathered from his being (to use Strype's own words) *the great furtherer and recommender to the King, viz. Edward the VIth, of that catechism which was set forth in the year 1553, entitled Catechismus brevis christianæ disciplinæ summam continens: this catechism was chiefly drawn up for the use of schools, and from the beginning to the end of it, the doctrine of predestination* is

is taught in the most plain positive terms. Concerning this catechism Mr. Strype further tells us "that the King committed the diligent examination of it to certain Bishops and other learned men whose judgment was of great authority with him; *the same Bishops and learned men I suppose* (adds Strype) *that were framing and preparing the articles of religion the last year.*" †

Now

† Mem. of Cranmer, Book II. Ch. xiv. p. 294. — The Catechism alluded to, which contains the very Quintessence of Calvinism, was supposed to be drawn up by John Ponet, Bishop of Winchester, and was subscribed by the chief of the Reformers, particularly by Cranmer and Ridley, as the latter confessed in his disputation at Oxford before his popish adversaries. Whosoever has a mind to see the whole of it may consult the learned Mr. Prynne's *Anti-arminianism*, 2d Edit. p. 48. However I cannot help making the following extract from it, though I have already given the same in *Pietas Oxoniensis*.—It is in the way of a Dialogue between a Master and Scholar.

—— " As many as are in the true faith stedfast,
 " were fore-chosen, predestinated, and appointed to
 " everlasting life before the world was made; witnesse
 " hereof they have within their hearts the spirit of
 " CHRIST, the author, earnest, and unfailable pledge
 " of

Now therefore as Cranmer had a particular hand in framing the articles, can any man of a sound mind suppose that if he meant the seventeenth article should be understood in a sense which might countenance universal redemption, that he would

“ of their faith : which faith only is able to perceive
 “ the mysteries of GOD : only brings peace unto the
 “ heart : only taketh hold on the righteousness that is
 “ in CHRIST JESUS.”

Master. “ Doth then the spirit alone, and faith
 “ (leepe we never so securely, or stand we never so
 “ rechelesse or slothfull) so worke all things for us, as
 “ without any helpe of our owne to carry us idle up
 “ to heaven ?

Schol. “ I use Matter (as you have taught me) to
 “ make a difference between the cause and the effect.
 “ The first principall and most proper cause of our justification and salvation, is the goodness and love of
 “ GOD, Whereby HE CHOSE US FOR HIS, BEFORE
 “ HE MADE THE WORLD. After that, GOD granteth
 “ us to be called by the preaching of the gospel of
 “ JESUS CHRIST, when the Spirit of the LORD is
 “ powered into us, by whose guiding and governance
 “ we be led to settle our trust in GOD, and hope for
 “ the performance of his promise. With this choice is
 “ joined as a companion, the mortifying of the olde
 “ man,

would the very next year authorize and recommend a catechism for the use of all the youth in the kingdom, which in such positive terms teaches the doctrine of particular election. Add to this, that Cranmer's particular intimacy with Bucer and

C

Peter

“ man, that is, of our affection and lust. From the
 “ same Spirit also cometh our sanctification, the love
 “ of God, and of our neighbour, justice and upright-
 “ nefs of life : Finally, to say all in summe, whatever
 “ is in us or may be done of us, honest, pure, true,
 “ and good, THAT altogether springeth out of this
 “ most pleasant rock : from this most plentiful foun-
 “ taine, the goodness, LOVE, CHOISE, AND UN-
 “ CHANGEABLE PURPOSE OF GOD ; he is the cause,
 “ the rest are the fruits and effects. Yet are also the
 “ goodnesse, choise, and Spirit of GOD, and CHRIST
 “ himselve, causes conjoynd and coupled each with
 “ other : which may be reckoned among the principal
 “ causes of Salvation. As oft therefore as we used to
 “ say, that we are made righteous and SAVED BY
 “ FAITH ONLY ; it is meant thereby, that Faith, or
 “ rather trust alone, doth lay hand upon, understand
 “ and perceive our righteous making to be given us
 “ of GOD freely ; that is to say, by no deserts of our
 “ owne, but by the free grace of the almighty Father ;
 “ moreover Faith doth ingender into us love of our
 “ neighbour and such works as God is pleased withal.

“ For

Peter Martyr, who were each of them so strenuous for the divine decrees, and filled the divinity chairs in both our universities, is another convincing proof that our seventeenth article was not compiled upon the universal plan, especially as these two great men had so principal a part in establishing the reformation in England, and were invited over by King Edward at Cranmer's own recommendation for that very purpose. — But surely whoever candidly reads over the article itself, taking it in the *plain literal grammatical sense*, and not drawing it *aside*

“ For if it be a lively and true Faith, quickened by
 “ the Holy Ghost, she is the mother of all good saying
 “ and doing. By this short tale it is evident, whence,
 “ and by what meanes we attaine to be righteous. For
 “ not by the worthinesse of our deserving were we
 “ HERETOFORE CHOSEN, or long agoe saved, but by
 “ the only mercy of God and pure grace of CHRIST
 “ our LORD; whereby we were in him made to doe
 “ these good workes that God had appointed for us to
 “ walk in. And although good workes cannot deserve
 “ to make us righteous before God, yet doe they so
 “ cleave unto faith, that neither faith can be found
 “ without them, nor good workes be any where found
 “ without faith.”

aside any way (according to the royal declaration prefixed,) must needs be astonished that any man of common understanding should ever suppose it capable of an Arminian construction.

I cannot dismiss the subject without observing that it reflects very little honor on the dissertator as a protestant writer to bring quotations from the book published in the reign of King Henry the VIIIth, intituled, *The necessary erudition of a Christian man*, in which the doctrines of the mass, transubstantiation, communion in one kind, prayers to the Virgin Mary and before images, auricular confession, as also the celibacy of the clergy, are particularly taught as necessary to salvation; and which might as well have been brought to prove the faith of those merciless persecutors Bonner and Gardiner, since they as well as Cranmer gave their imprimatur to it. Yet even in this book the doctrine of predestination is not denied, but the thing itself clearly admitted, only it is laid down

in such a manner as not to exclude the use of means, nor to supercede the necessity of personal holiness †, and in this sense alone it is contended for by every calvinist in conformity to many express declarations of scripture, as well as to the latter clause of the article itself.

† “ We ought evermore to be in dread of our owne
 “ frailty, and natural profinity to fall to synne, and
 “ not to assure ourselves that we be *elected* any other-
 “ wise than by felyng of spiritual motions in our
 “ heart, and by the tokens of good and vertuous liv-
 “ yng, &c.”—That there is an *Election* is here clearly
 granted, and it is only the abuse of the doctrine that we
 are cautioned against: And if such as do *not* feel spi-
 ritual motions in their hearts, and do *not* live godly are
 not to conclude that they *are* elected; then *vice versa*
 they who *do* feel spiritual motions, and *do* live godly,
 are to conclude that they *are* elected.—Surely this pas-
 sage makes strongly against the Dissertator; who is not
 less unfortunate in the choice of an extract from Bishop
 Hooper in order to prove that Prelate’s aversion to Cal-
 vinism, whereas I do not conceive it possible for words
 to be more expressive of his attachment to that system
 of divine truths: and indeed upon seeing this extract,
 I had immediate recourse to that most valuable and la-
 borious work lately published by the Rev. Augustus
 Toplady, entitled *Historic proof of the doctrinal Calvi-
 nism of the Church of England*, and was surprized to find
 that this learned, indefatigable friend of the Reforma-

BUT it is not my design to maintain a controversy, but to clear up a misrepresentation of facts, and to prove that in your hearty zeal to Pelaganize our Church, you have very grossly, and I fear *designedly*, imposed upon the public, by affirming

tion doctrines, had omitted to bring this extract in defence of the soundness of Bishop Hooper's sentiments—whose words are as follow :

“ The cause of our *Election* is the mercy of God in
 “ Christ. Howbeit, he that will be partaker of this
 “ *election*, must receive the promise in Christ by faith,
 “ for therefore we be *elected*, because afterward we are
 “ made the members of Christ. Therefore as in the
 “ justification or remission of sinne, there is a cause
 “ though no dignitie at all in the receiver of his justification, and so we judge him by the scripture to be
 “ justified, and hath remission of his sin, because he
 “ received the grace promised in Christ: So we judge
 “ of *Election* by the event or success that hapeneth in
 “ the life of man, those only to be *elected*, that by
 “ faith apprehend the mercy promised in Christ, otherwise we should not judge of *Election*.”

As our Dissertator (who appears to be a complete Methodist) exactly harmonises with Mr. John Wesley in his religious principles, and in his opposition to the Church of England, one might suppose that he had

employed

ing that neither Cranmer, Ridley, nor Latimer gave their sanction or approbation to Bradford's treatise in defence of absolute predestination : nevertheless from hence you draw your grand conclusion that our seventeenth Article could not be framed

employed the same hand to make his extracts as Mr. John made use of to compile his Christian Library, the greater part of which as flatly contradicts the doctrines established at Mr. John's annual Synods as the Dissertator's extracts contradict the plan he means to establish. It would not therefore be amiss if he, after Mr. John's example, were to publish an *index expurgatorius* of all the Calvinistic passages which he has unluckily stumbled upon ; and I promise him, for his encouragement, that I will buy the book and do all in my power to recommend it to others.

And now Reader let me intreat you to join with me in lamenting the rapid progress which Methodism (by which I mean Mr. Wesley's principles as standing in opposition to those of the reformation) has made and does continue to make amongst us ; inasmuch that I might almost ask, Where is the Church, where the Cathedral, or where the University, in which the pulpits do not echo and re-echo with Foundery notes, and in which Mr. John's famous Minutes of 1770 are not made the grand standard of orthodoxy ? Nay, if I may believe my own eyes, even our spiritual Lawn itself

has

framed upon the Calvinistic plan: But the very authority you bring in your defence (viz. that of Mr. Strype) has proved the direct contrary, by informing us that these three Bishops "did each of them give their sanction and approbation to that treatise, and that **THEIRS BEING OBTAINED,** *the rest of the eminent Divines in and about London were ready to sign it also.*" This being the real fact you have

has not escaped the spot of this infection. Tis true indeed few of our Clergy have so openly contradicted our Articles or made such gigantic strides towards Rome on the subject of sinless perfection, as their head and leader Mr. Wesley; but then on the points of free-will, man's merit, conditional works, two-fold justification, universal redemption, and falling from grace, Mr. Wesley, his Holiness, and the generality of our modern Divines, seem to be most cordially agreed. But what is more extraordinary still is that these very Divines who are really hand-in-glove with Mr. Wesley, in that they are continually preaching the very essence of his tenets to their congregations, do nevertheless fancy that they have a perfect hatred against Methodism, and whilst they most absurdly call themselves Sons of the Church of England, do treat the real Members of that Church as so many innovators and impugnors of her doctrines.

have fairly turned the tables upon yourself, and have established the calvinistic sense of our article by your own argument to prove the consistency of Cranmer's faith; for that great and learned man must have been inconsistent indeed, if almost immediately after drawing up an article in defence of what was at that time called *Semipelagianism*, (for the Arminian Sect was not then risen) he had given his sanction and signature to Bradford's treatise on absolute predestination; had recommended to the King a catechism for the use of schools on the same subject; and had invited Bucer and Peter Martyr into England to propagate in our two universities those very doctrines which he knew must cut up his own system (according to our dissertator's explanation of it) by the very roots.

— But Cranmer *did* sign, and give his sanction to Bradford's treatise; he *did* strongly recommend the predestinarian catechism for the use of schools; he *did* invite

invite those zealous Calvinistic Divines, Bucer and Peter Martyr, into our English universities; *Ergo*, to argue from the Dissertator's own premises, it would be absurd to the last degree to suppose that Cranmer would draw up an article of faith in contradiction to that very treatise which he approved and signed,——to that very catechism which he strenuously recommended to the King for the use of schools,——to the principles of those very men whom he made choice of as joint instruments with himself in the work of the reformation,——yea to his own writings and publications, to instance only in his treatise on the Sacrament, in the preface to which, speaking of the intent of Christ's coming into the world, he says that he came "*to preach and give pardon and a full remission of synne to all his Elected.*" But our Dissertator has unfortunately produced this very passage to prove that Cranmer held universal redemption, tho' his argument seems much of the same nature with that

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which

which a country footman once made use of to prove that his Lady was not at home to a visiter who called upon her; "My mistress is gone out (said *John Trot*) for the Lady who is with her in the dining-room has just told me so."

I have the honor to be,

S I R,

Your most obedient humble Servant,

The **AUTHOR** *of*

Pietas Oxoniensis and of Goliath slain.

T H E E N D.